Before reading this make sure You saw the video;
https://youtu.be/341YL2WVIOM
this document is part of a series; Proof that Ayanamsa applies to the Nakshatras only.
All the following documents are in 1 link;
https://icedrive.net/s/u9QtAhYGWyZzSFZ8AQRiivfCXw8Z

1_Jyotish lesson_Proof that Ayanamsa applies to the Nakshatras only.docx
1_Jyotish lesson_Proof that Ayanamsa applies to the Nakshatras only.mp4
1a_Bṛhat Saṃhitā confirm Varāhamihira's time 505-587 CE with sky observation.docx
1b_Bṛhat Saṃhitā_Varahamihira knew that ayanamsa was for Nakshatras only.docx
1c_Hindu astrology ignores Varahamihira that the equinox has moved.docx
1d_comparing 2 modern ayanamsa values to Surya Siddhanta from Vedic times.docx
2_Discrepancies between Tropical and Sidereal System folder;
2a_Proof the Jyotish zodiac is tropical, ayanamsa apply to stars/ Nakshatras only.docx
2b_Tropical and Sidereal Systems using Revati (ζ Piscium) as reference ayanamsa (Shows 2 charts).docx
3_Original Vedic zodiac is tropical (equinox-aligned), with no Ayanāṃśa applied to it.docx
3a_Description of Twelve Zodiac Signs in Ancient Indian Texts_M.L.Raja.pdf
3b_Sun course from Srimad Bhagavatam 5th canto.docx
3c_Surya Siddhanta points to Tropical Zodiac.pdf
4_No mention of Sidereal Aries in the Vedas only Tropical Aries is indicated.docx
4a_Vedic definition of the Zodiac, Modern Saṅkrāntis Do Not fit to Their Original Definition.docx
5_Which star marks the beginning of the Nakshatras (Moon Sidereal Zodiac).docx
6_Unequal Nakshatras in Vedas!.docx
7_Zodiac signs are not allotted to the Trimurti in the same way as the Nakshatras.docx
8_In which year the Ayanamsa value was 0º (declination of equinoxes on).docx
8a_Mahābhārata Timeline (3137 BCE) and Kali Yuga Start February 18, 3102 BCE .docx

9_Astro-Logy; Use Your brain_Beat everybody with Vedic Tropical astrology_real Jyotish.doc
9_Astro-Logy; Use Your brain_Beat everybody with Vedic Tropical astrology_real Jyotish.pdf
9a_Earth non rotation accepted by Albiruni, Varaha Mihira, William Lilly.pdf

So, now the big question is: What single star belonging to a nakshatra determines the beginning of the Nakshatra "Wheel or cage"

Stars belonging to nakshatras are sometimes associated with the equinoxes or solstices but it is not a foolproof or clear method to identify the beginning of nakshatras as stars are constantly shifting with the tropical zodiac because of the declination of equinoxes.
That star for deciding the beginning of the nakshatra wheel is not;
_**Zeta Piscium (in Revati Nakshatra),** very dim star, used in older Indian astronomy calculations just because it is very close to the ecliptic, Its significance comes from its historical use as a reference point for the sidereal zodiac, especially in Babylonian and early Western sidereal astrology. B. V. Raman and early 20th-century astrologers suggested that Zeta Piscium was once aligned with 0° Aries in the sidereal zodiac. Zeta Piscium was proposed as a possible starting point for the zodiac in older systems. Astronomically, it lies near the boundary of Pisces and Aries constellations, making it a candidate for the vernal equinox in ancient times. But *in Varahamihira Panchasiddhantika, G Thibaut and S Dvivedi 1889 (translation) available in https://archive.org/ , it is said on p. LX ; "*The preceding remarks merely aim at showing that there is no evidence for the earliest Siddhantas having identified the place of the vernal equinox with that of Zeta Piscium"
_**Alpha Virginis or Spica star (in Chitra Nakshatra)** choosen recently by Lahiri, mostly because it is bright and because it is *almost* 180º opposite to Zeta Piscium as well as not far from the ecliptic, or to the so-called sidereal zodiac. Hipparchus observations (~128 BCE) placed the equinox near Spica. It have been used also by the Egyptians, Around 3200–1500 BCE, Spica's heliacal rising (first visible appearance before sunrise) occurred near the autumnal equinox, Spica was associated with **Isis**, the goddess of fertility, often depicted holding an ear of wheat (symbolizing the star's name, "Spica," Latin for "ear of grain" or harvest star.
_ **Aldebaran in Rohini & Antares in Jyeshta** were chosen by Persian/Western sidereal systems (Fagan-Bradley Ayanamsa), mostly because they are bright and because they are on a 180º axis; Aldebaran = 15° Taurus (fixed) Antares = 15° Scorpio (fixed) used as starting point for the sidereal zodiac. They were used in Babylonian, Greek, and Vedic astrology as markers of

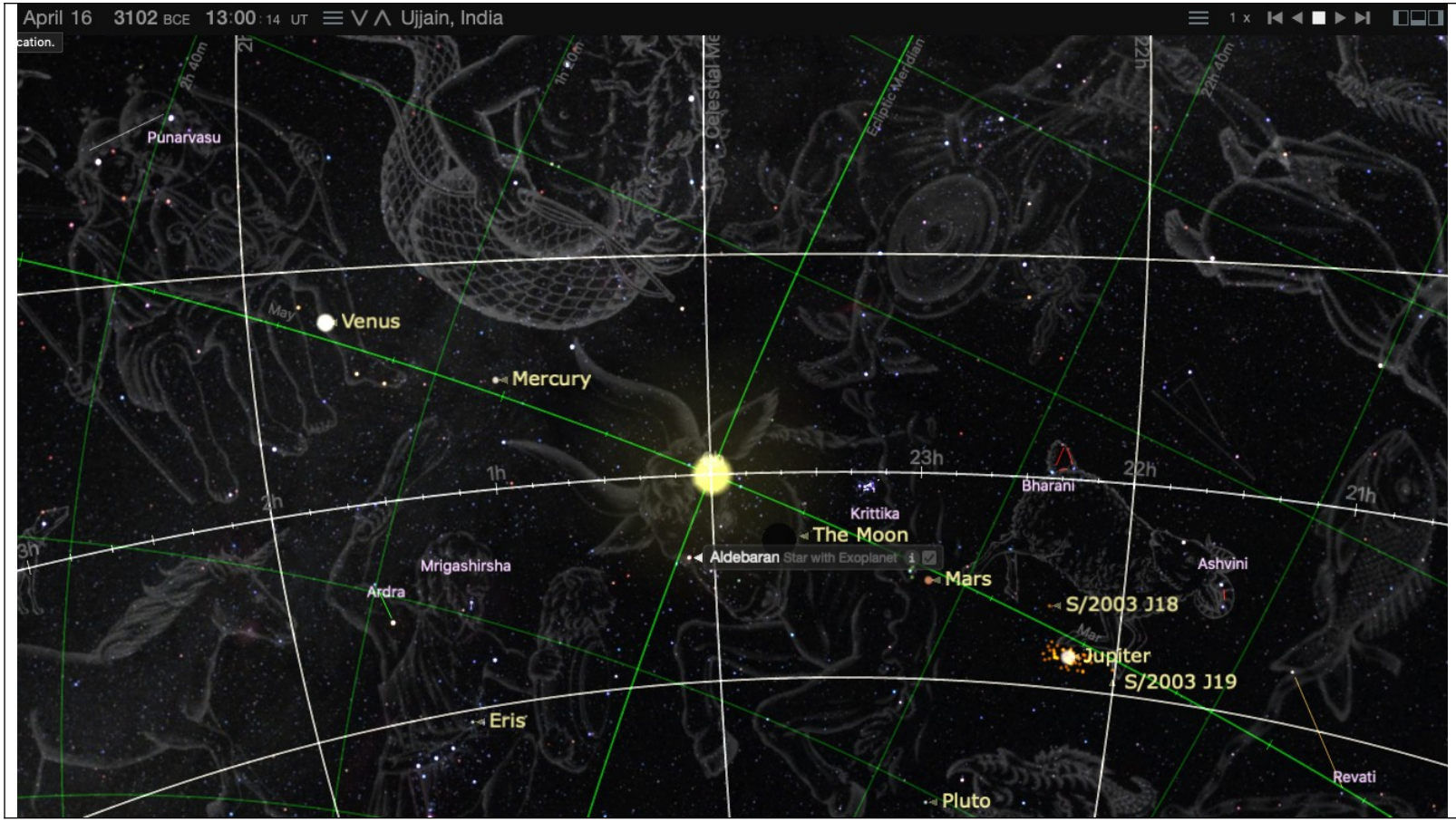
the solstices and equinoxes in ancient times but irrelevant now. See skymap below; The vernal equinox at the beginning of Kali yuga was at Rohini Mid-point (Aldebaran)

_**Regulus (α Leonis) falls in Magha**, one of the brightest star – a royal star, in Leo constellation as a Sidereal Anchor, Used in Some Persian & medieval systems, now located in the beginning of tropical Virgo since 2012 because of precession. Regulus was considered the "heart of the lion" and used for calendar adjustments

_**Delta Cancri (Asellus Australis) brightest star Pushya**, In ancient times, lunar position in Pushya near Delta Cancri was considered highly favorable for rituals, education, and beginnings because it is ruled by Brihaspati/Jupiter. Pusya is Most auspicious nakshatra for spiritual growth, learning, and material prosperity. This star was used in Egyptian and Babylonian astrology, The vernal equinox would have aligned with Delta Cancri approximately around 3000 BCE.

We see from above that there is a Lack of clear scriptural, historical and cultural consensus and Modern ayanamsas prefer brighter stars.

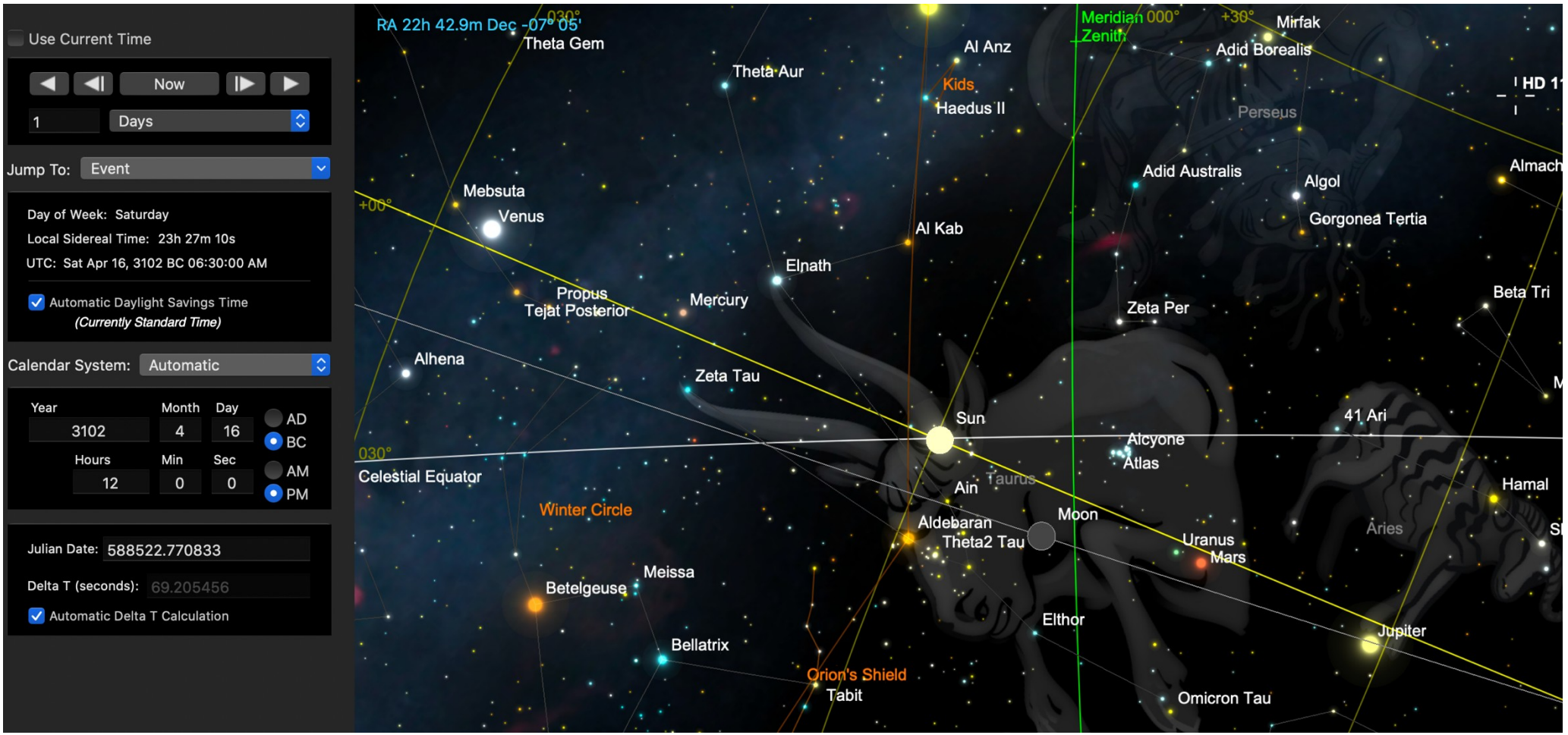
_Extract from "Rationale Of Surya Siddantha" K. CHANDRA HARI from Indian Journal of History of Science vol.32 (issue 3), 1997; https://www.scribd.com/document/76668374/True-Rationale-of-SS



Indian Journal of History of Science vol.32 (issue 3);

The vernal equinox at the beginning of Kali yuga was at Rohini Mid-point. Precisely this is the mathematical definition of Hindu Zodiac popularly known as Rashi Cakra''.

Note the vernal equinox happened April 16, 3102 BCE after Kali Yuga Started on February 18, 3102 BCE. This is verified on the left with Starry Night Pro Plus and SkySafari 6 Pro below;



_The vernal equinox at the beginning of Kali yuga was at Rohini Mid-point (Aldebaran star). Note the vernal

equinox in 3012 BCE happened April 16 not on Feb.17 3102 BCE (Kali Yuga starts)

Rohini Mid-point; Aldebaran's Position on Feb. 17 3102 BCE Close to 0° Aries tropical (near the vernal equinox) At 29° 15' 22.2" Pisces with Sky safari	**Antares (Jyestha) Zodiacal Position on Feb. 17 3102 BCE** Close to 0° Libra tropical (near the Autumn equinox) At 29° 17' 05.6" Virgo with Sky safari
Rohini Mid-point; Aldebaran's Position in 285 AD (spring equinox 20th march) Sidereal 15° Taurus (for Lahiri 285, the 0 year) Tropical 15º55'00.5" Taurus with Sky safari	**Antares (Jyestha) Zodiacal Position in 285 AD (spring equinox 20 march)** Sidereal 15° Scorpio (for Lahiri 285, the 0 year) Tropical Scorpio 15º51'35.1" with Sky safari
Rohini Mid-point; Aldebaran's Position in 219 AD (Feb. 1st) At 15º00'00" tropical Taurus with Sky safari	**Antares (Jyestha) Zodiacal Position in 219AD (21 Dec.)** Tropical Scorpio at 15º00'00" with Sky safari

Shaula Zodiacal Position in 3102 BCE = 14° 07' 20.4" Libra tropical with Sky safari (almost middle of Libra)
Shaula Zodiacal Position in 285 AD (spring equinox 20 march) = 0º43'29.5" Sagittarius tropical with Sky safari
Shaula Zodiacal Position in 233 AD (march 11th) = 0° 00' 00" Sagittarius tropical with Sky safari

In kala for ayanamsa option "Dhruva galactic center, middle of Mula" the reference ayanamsa date for 20/3/2228 is 26º 40' (2 x 13º20' or 8 padas)
In kala on 20/3/2228 (equinox) mula will be at 23º22' sag. and Asvini also at 23º20' aries (7 padas ahead)
In sky safari on 20/3/2228 (equinox) Shaula/mula will be at 27º46'22" Sag. (267º46'22"= 8 signs from Aries equinox + 27º46'22")
~~In sky safari on 20/3/2228 (equinox) Lesath/mula will be at 27º11'59" Sag.~~

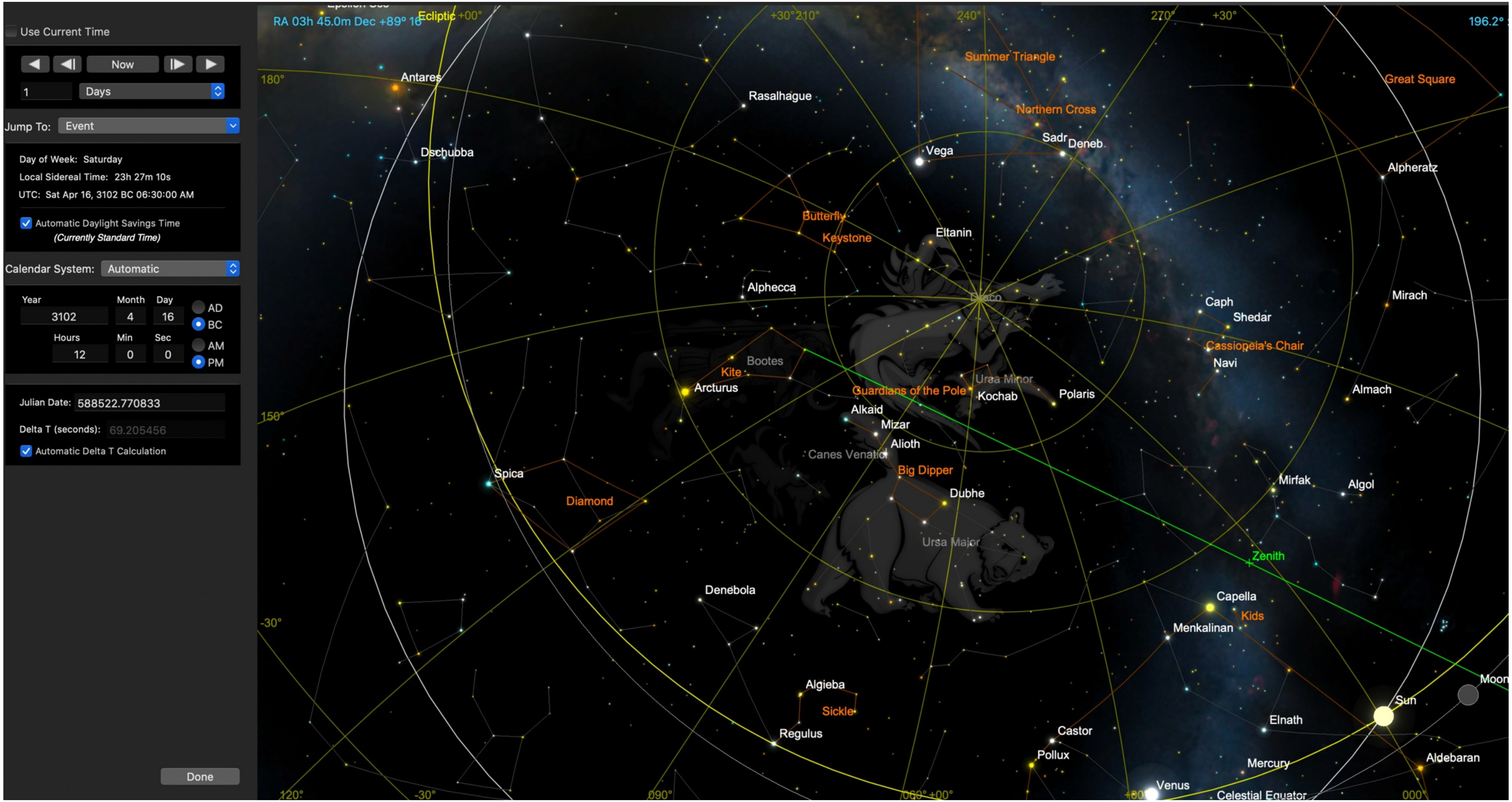
To have Shaula at 26º40'Sag. (266º40' = 8 signs from Aries equinox + 2 x 13º20' or 8 padas) that will bring us to 28/3/2149 with sky safari ~~(0º34'23" from Lesath)~~
~~To have Lesath at 26º40'Sag. (266º40' = 8 signs from Aries equinox + 2 x 13º20' or 8 padas) that will bring us to 17/2/2190 with sky safari~~

To have Shaula at 23º20'Sag. (263º20' = 8 signs from Aries equinox + 7 padas or 23º20') that will bring us to 1st aug 1910 with sky safari,
That is In kala for ayanamsa option "Dhruva galactic center, middle of Mula" the reference ayanamsa date for 1st aug 1910 is to be set to 23º 20' (7 padas)

1 Platonic Year (Dhruva rotation) ≈ 25,772 tropical years = 24,000 sidereal years
*285 +2147 (**25,772 tropical years** /12)= in 2432 AD Shaula should be around 0° 00' 00" Cap. In 2387 Shaula will actually be at 0° 00' 00" Capricorn.*
*233 +2147 (**25,772 tropical years** /12)= in 2380 AD Shaula should be around 0° 00' 00" Cap. In 2387 Shaula will actually be at 0° 00' 00" Capricorn. (Sky safari)*

Notice from above that theses 2 sisters and co-wives of the Moon; Aldebaran (Rohini) and Antares (Jyestha) are exactly opposed not only in the sky but also in their behaviour and mood as we will see later….
and Rohini Mid-point was on the vernal equinox (0º Aries tropical) on **April 16, 3102 BCE, later in 285 AD it was in** 15° Taurus (Sidereal & Tropical). So, Aldebaran (Rohini) moved 45º from the vernal equinox in 3102 BCE + 285 AD = 3386 years (year 0 BCE does not exist) for 45º.
_Observed Precession; Aldebaran moved 45° from the vernal equinox in this interval of 3386 years.
_Calculated Precession Rate; precession per year = 45º/3386 years ≈ 0.01329º/year, Converted to arc-seconds: 0.01329º×3600 =**47.85″/ year** ayanamsa. It is slightly lower than the modern value (**50.29 arc-seconds/year**), but within the range of historical estimates, as precession rate has secular variations.

Below Aldebaran (Rohini) bottom right corner, and Antares (Jyestha) top left corner, are exactly opposed;


Use Current Time
Now
1
Days
Jump To:
Event
Day of Week: Saturday
Local Sidereal Time: 23h 27m 10s
UTC: Sat Apr 16, 3102 BC 06:30:00 AM
Automatic Daylight Savings Time
(Currently Standard Time)
Calendar System:
Automatic
Year
Month
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3102
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Julian Date:
588522.770833
Delta T (seconds):
69.205456
Automatic Delta T Calculation
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RA 03h 45.0m Dec +89° 16
Ecliptic
196.2°
Antares
Dschubba
Rasalhague
Summer Triangle
Northern Cross
Great Square
Vega
Sadr
Deneb
Alpheratz
Butterfly
Keystone
Eltanin
Alphecca
Draco
Caph
Shedar
Mirach
Cassiopeia's Chair
Navi
Bootes
Kite
Arcturus
Ursa Minor
Guardians of the Pole
Kochab
Polaris
Almach
Alkaid
Mizar
Alioth
Canes Venatici
Big Dipper
Spica
Diamond
Dubhe
Mirfak
Algol
Ursa Major
Zenith
Denebola
Capella
Kids
Menkalinan
Moon
Sun
Algieba
Sickle
Regulus
Castor
Pollux
Elnath
Mercury
Aldebaran
Venus
Celestial Equator

Continuation of **Extract from "Rationale Of Surya Siddantha" K. CHANDRA HARI from Indian Journal of History of Science vol.32 (issue 3),**

_from p.183; "We do not, however have any idea as lo how the beginnings and endings of the nakshatra division were fixed in India. The prominent ecliptic stars which were used as Yogataras in pre-Siddhantic period, are not distributed at regular intervals along the ecliptic: and so it was found very difficult to include the stars in their respective equal divisions. In fact no arrangement at any time appears to have been satisfactory enough for all the Yogataras to fall within their respective division".

_from p.187**;** The unknown Genius created Surya Siddhanta in such a way that the Yugadi equinoxes & solstices as well as the fiducial star **Mula (Lambda scorpii) becomes the reference point in the division of the ecliptic into 108 parts.** Asvin yadi was fixed by defining the sidereal longitude of Mula to be 240''. The Rasichakra is thus implicit in Surya Siddhanta and the initial point can be deciphered mathematically. According to the above.

_p.186;The pre-eminent position of Lambda scorpii (Mula) over the zodiac has been already brought out by modern astronomy**. It is located near to the galactic centre and is one of the two yogataras having no proper motion.** Hence Mula is morre appropriate to serve as fiducial rather than Citra.

_Then p.189; It is apparent from the above that the true zero ayanamsa year according to Surya Siddhanta is Kali 3339 (3101+238) or AD 238 and the fiducial star is Mula. **Yogataras have nothing to do with the division of the ecliptic into 27 equal divisions** as the division was mathematical using the equinoxes & solstices of "Yugadi" as reference points.

Now let's do some research to find out a suitable star for deciding the beginning of the nakshatra wheel;

Like the Sun who rules the zodiac starting with the spring equinox at 0ºAries, The Moon "zodiac", the Nakshatras must start somewhere and it is not 0º Aries, as this belongs to the Sun Path, and it does not correspond to the beginning of Asvini as we have seen before, The beginning of the nakshatras is λ Scorpii (Lambda Scorpii or Shaula) –. The Stinger of Scorpio, star in the tail of the Scorpius constellation, In Vedic cosmology, Mula (Sanskrit: "the root"), symbolizes destruction and rebirth, it represents the "root of the Milky Way", λ Scorpii is the end point of Jyeshta, the 1st wife or 1st star of Candra, the Moon, who rules the 27 Nakshatras, and it is the beginning of Mula (ruled by Ketu, liberation).

The Galactic Center (in λ Scorpii in Mula) aligns with Vishnu's navel (Brahma Nabhi), from which the cosmic lotus of

creation (Brahma’s seat) emerges.

Purusha Sukta (Rig Veda 10.90) hints at a cosmic sacrifice centered here, symbolizing the source of all manifestation.

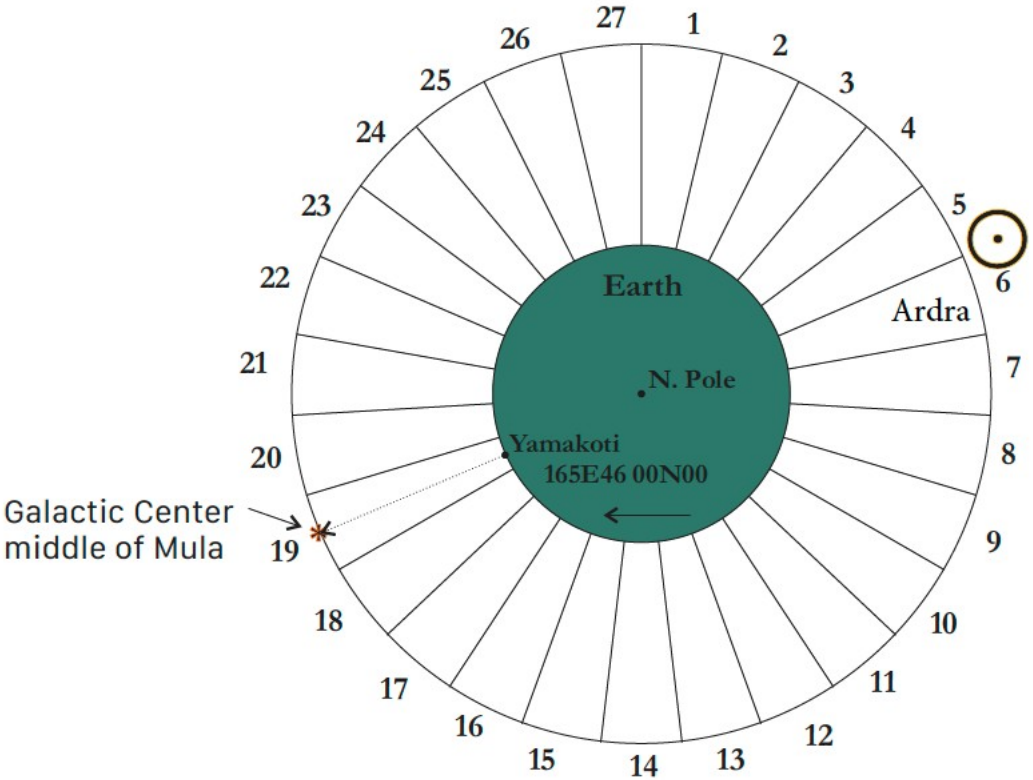
The Vedas (especially Rig Veda 1.164, 10.82) describe a central axis (Stambha) connecting Earth to the highest divine realm.

So;

_The beginning of the 12 Tropical zodiac signs ruled by the Sun starts with 0º Aries in the Vedas, it is tied to the ayanas and seasons

_The beginning of the 27 sidereal Nakshatras ruled by the Moon starts with 0º Mula with star λ Scorpii (lambda Scorpii)

Why?;



Galactic center (Visnu Nabhi-navel) is in the middle of Mula. Visnu Nabhi is the highest counciousness *(creation starts there) Mula is the Feet, the root of the Naksatra-Purusa, it supports.
Aksa refers to the twelve signs or 27 naksatras. A sandhi is a junction point and by rksa sandhi is referred to the junction points between the fiery and watery signs, as well as the three groups of nine naksatra each. Aksa sandhi is also known as Gandanta and those in the tradition know this also as Visnu nabhi, or the navel of Sri Visnu. This is a junction point as it refers to the end of one creation (Mula is ruled by Ketu, it clears up, let it go) and beginning of a new one, and it is at this point that Visnu incarnates to ensure the continuance of the world. He is therefore the one who incarnates at the junction point of two Yugas, as he only can make the creation continue.

Notice that the middle of Mula is opposite to the beginning of Ardra the forceful nakshatra (teardrop, destruction, ruled by Siva) Ardra is the Skull of the Kalapurusa and Rahu is lord of Mula (head-strong, never give up)

Mula nakshatra is also called Alaksmi, it is ruled by Niṛti The goddess of anarchy, chaos and destruction, Mula signifies end of materialism, money and beginning a purificatory process into the milky way, called the Akasha Ganga/Mandakini, so Shaula star is the end of trouble, kind of dying from the scorpion sting then entering into a new eternal pure godly life path

on the way to dissolution of ego and sins.
The 27 Nakshatras are also divided among the Trimurti, reinforcing this cosmic cycle (different from the rashis division):
Brahma's Nakshatras (1-9): Ashwini to Ashlesha (Creation)
Vishnu's Nakshatras (10-18): Magha to Jyeshtha (Preservation)
Shiva's Nakshatras (19-27): Mula to Revati (Dissolution).

So, Mula or Lambda Scorpii is like the "death and rebirth" , it represents the end of material preservation when Chandra, the Moon leaves it's 1st wife (star) Jyeshta and come in contact with Mula, one of the toughest stars, that is why is is very bad for the moon especially to pass through this Aksa sandhi, also known as Gandanta, the Moon-God starts to experience the beginning of dissolution, disappointments, Moon (Mind) then become disillusioned, it is a wakeup call, and it starts to embark on a spiritual journey and renunciation (Siva, Ketu) through the last 9 stars (milky way) ruled by Siva who is the last Person to receive the Akasa-Ganga in Himalayas from Moon and Heaven before it came to Earth, then finally the moon/ mind may attain liberation/ eternal peace in Revati star the only triple Sattvik star) in Pisces constellation, If not liberated then the mind/ Moon or person will have to start a new cycle of creation (Brahma), "reincarnate", so to speak, and start a new life in Asvini. So the Moon, mind fluctuating emotions cycle may starts again.
_Aldebaran star (in Rohini) is almost 180º apart from Shaula / Lambda Scorpii (end of Jyestha Nakshatra),
Astrological Significance: This is part of the "Royal Star Cross" (Aldebaran-Antares-Regulus-Fomalhaut) They were "guardians of the sky" in Zoroastrian and Persian traditions. The stars do not form exact 90° angles, but they roughly align with the four seasonal points (equinoxes & solstices) in ancient times.
Jyestha is exactly opposite to Rohini in the sky**,** Rohini is the sweetest preferred wife of Candra, she totally controls and spoils Candra with enjoyments, the jealous, bossy, older sister and co-wife Jyeshta (ruled By Indra) complained about it to her father Daksa Prajapati who gave 27 of his daughters in marriage to Candra, Daksa then curse his son in law, Candra, the Moon, to wane , lose its brightness regularly.
The Most Angry Wives (Key Nakshatras Involved against Candra)
Krittika (The Fierce Ones) – Associated with Agni (Fire), they intensified the curse.
Ardra (The Stormy One) – Linked to Rudra (Shiva's wrath), she amplified suffering.
Ashlesha (The Clinging One) – Represented by the Nagas, she brought hidden venom, harsh words, cannot tolerate humiliation.

Jyeshtha (The Elder One) – Symbolized seniority, pride and resentment.
Mula (The Root of Destruction) – Deeply connected to Nirriti (goddess of decay), total reformation, change, must take to spiritual path, repentance.
Purva & Uttara Bhadrapada (The Funeral Beds) – Signified karmic retribution.

(they say in India; never marry a girl who have Moon birth Nakshatra as Jyeshta !!!!, She is depicted as Alaksmi, old, unattractive, and riding a donkey, she is going to boss over the husband, wear the pants so to speak). Matsya Purana and Padma Purana discuss Alakshmi's origin, sometimes connecting her to Jyeshtha, However, Jyestha also represents wisdom, leadership, and protection (Indra's influence)

So, to make the long story short; Candra after getting cursed by His father in law because of Jyeshta, his proud, envious, bossy (ruled by Indra who never like competitors) and senior-most wife, Chandra then goes to Mula, who rightfully scold at him and reject Him for his over- enjoying mood and unrighteousness, then the disillusioned Candra had no other choice but to do atonement, penances and austerities, embark into a spiritual path to regain his dignified status and try to get liberation from all sufferings, washing away his sins by receiving the akash Ganga amrita (nectar of immortality) from Siva up to Visnu originally. Then Candra goes forward in the Nakshatras to reach liberation from all troubles. (may start another cycle then !!!! change His mood again)
Note; While **Mula Nakshatra** marks the dense Galactic Center, **Shatabhisha (in Aquarius constellation)** is the primary nakshatra associated with the other end where the Milky Way appears to pour out like divine nectar (1000 healers), fitting the constellation Aquarius as the cosmic water-bearer.

It is noteworthy to see The moon (mind, emotions) progressing spiritually through the nakshatras from Mula onwards;
Mula (Galactic Center); Intense transformations, challenges, reformation to our "material way of life"
Purva Ashadha ; deity apah (water), invigorates, leadership, invincibility due to overcoming the previous trials
Uttara Ashadha ; ruled by all devas, high ethics with responsibility and proper association.
Shravana ; ruled by Vamana, hearing from proper sources, like Bali and keeping his words and ready to give all He have to Visnu/God, total surrender.
Dhanishta or Shravishta; ruled by the 8 Vasus (higher than the Devas), most famous rich (Dhana) & musical, Visnu protects

and rewards the surrendered soul.
Shatabhisha (Milky Way’s "pouring point") deity; Varuna, 100 stars/healers, represents Sahashra cakra, mystics. Varuna is also the guardian of medicinal herbs and secret mantras**,** linking this Nakshatra to medicine, astrology, and tantra**.**
After being completely healed by Shatabisha at the end of the milky way, the moon becomes empowered by the 2 fiery Bhadrapada nakshatras
Purva Bhadra; deity Ajaikapat, (ascetism) a Rudra. Impetuous mind, fiery. fearless in sacrificing anything for knowledge. Symbol is a sword; cutting attachments, She was among the wives who cursed Chandra for favoring Rohini.
Uttara Bhadra; deity Ahirbudhnuya, another Rudra. Discipline, tolerance, kundalini, magical insight, psychic.
Revati ; deity Pusan, an Aditya cowherd of the devas; nectar distributer, eternal peace, passive, easy going, sweet, soft. Revati is the only triple sattvic Nakshatra, it protects the soul in its journey to the next life or gives liberation from all sufferings (moksa) and attains Suddha sattva called also Vasudeva sattva where Visnu/ Vamana (the origin of Akasa Ganga) is revealed to us.

The Milky Way/Ganges originates from the foot of Lord Vāmana (Vishnu) The Ganges first descends to Dhruva-loka (the polestar) then to Ursa major, the Big Dipper constellation or great bear with 7 stars, residence of the Saptarishis (the 7 manasa Putras, sons of Brahma) from there, the Ganges is carried to the moon by the innumerable celestial airplanes of the 33 million demigods doing Yajna rituals by carrying Ganges water (visible as the milky way), then from the moon, it falls to the top of Mount Meru (the cosmic axis) then to Earth in the Himalayas into the matted locks of Lord Shiva who released the Mandakini/Ganges waters down to the bay of Bengal.
The Galactic Center is the intersection of the ecliptic (Sun’s path) and the Milky Way and it occurs near modern Sagittarius constellation (not the sign) and have its root in λ Scorpii (Shaula).

Quotes regarding the milky way from https://vedabase.io/en/library/sb/5/17/ Srimad Bhagavatam 5th Canto, Ch 2 text 1;
ŚB 5.17.1
[illegible]
[illegible]
[illegible]

[illegible]

Translation

Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended to Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada [“situated on Lord Viṣṇu’s lotus feet”].

ŚB 5.17.2

[illegible]
[illegible]
[illegible]

Translation

Dhruva Mahārāja, the famous son of Mahārāja Uttānapāda, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water washes the lotus feet of Lord Viṣṇu, Dhruva Mahārāja, situated on his own planet, to this very day accepts that water on his head with great devotion. Because he constantly thinks of Kṛṣṇa very devoutly within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body

ŚB 5.17.3

[illegible]
[illegible]
[illegible]

Translation

The seven great sages [Marīci, Vasiṣṭha, Atri and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this

is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification and even merging into the Supreme. Just as jñānīs think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.

ŚB 5.17.4

[illegible]

tato ’neka-sahasra-koṭi-vimānānīka-saṅkula-deva-yānenāvatar-antīndu maṇḍalam āvārya brahma-sadane nipatati.

ŚB 5.17.5

[illegible]

tatra caturdhā bhidyamānā caturbhir nāmabhiś catur-diśam abhispandantī nada-nadī-patim evābhiniviśati sītālakanandā cakṣur bhadreti.

Translation

On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different direction [east, west, north and south]. These branches, known by the names Sītā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.

In modern geography these can be associated with;

Sītā – Flows **eastward** (associated with the region of Brahmapur in some texts, possibly linked to the Yarlung Tsangpo/Brahmaputra in Tibetan tradition).

Alakanandā is the Ganges (flowing southward)

Cakṣu (Chakshu) – Flows **westward** (sometimes identified with the Oxus or Amu Darya in Central Asia) could be also the Indus river.

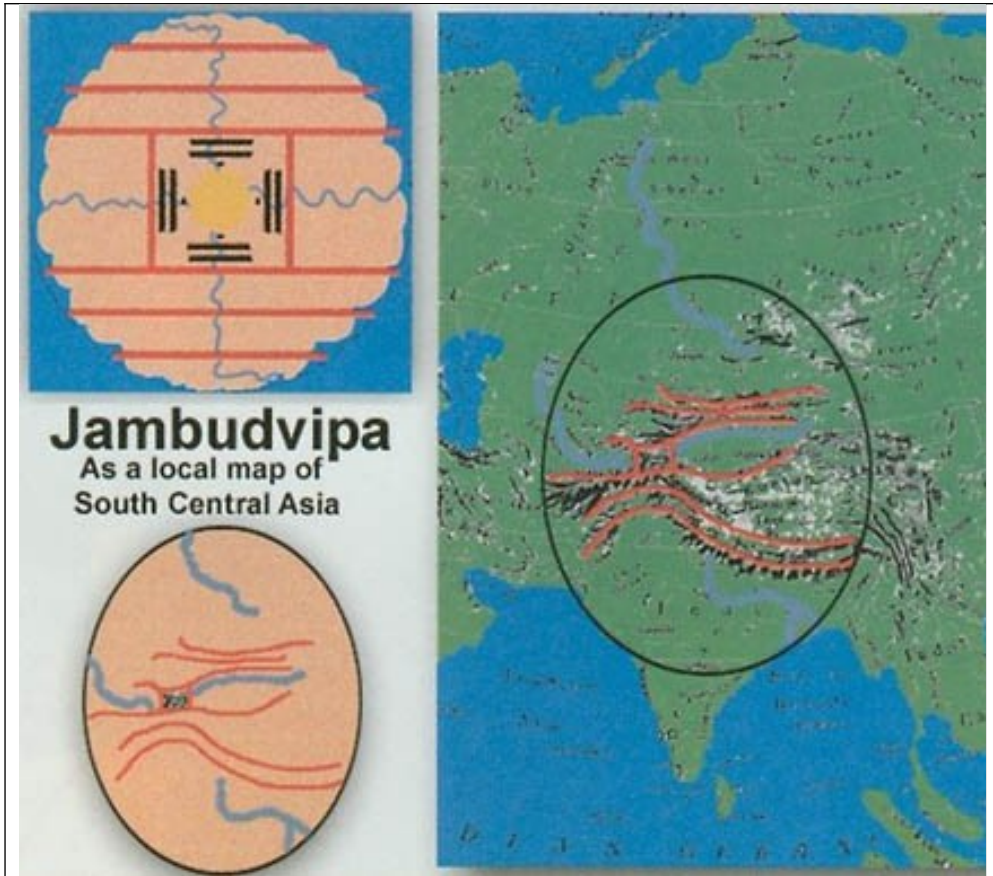
Bhadrā – Flows **northward** (often linked to the Bhadra River in northern regions, possibly connected to Central Asian rivers like the Syr Darya).

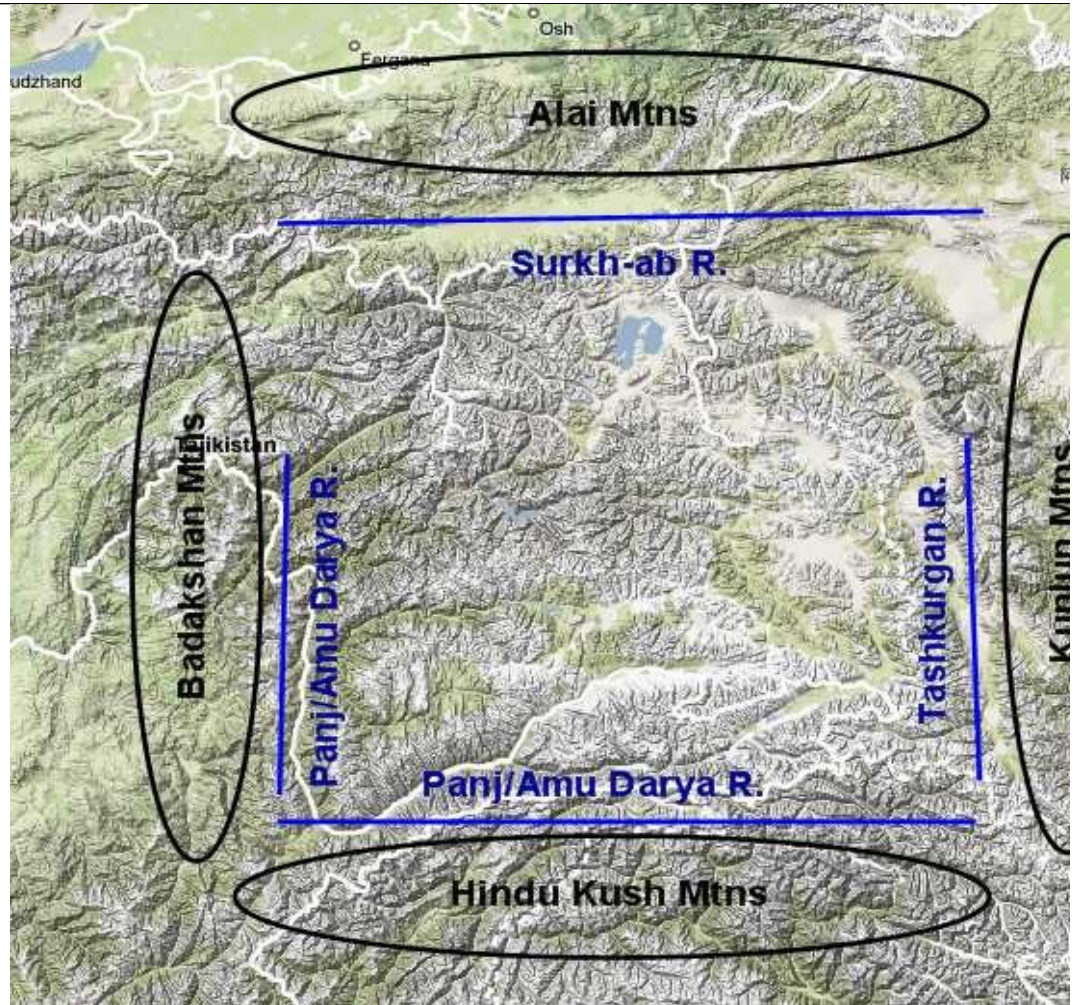
If we focus on Pamir as Meru; On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different, so what could the main rivers originating from pamir and going to the east, west, north and south?

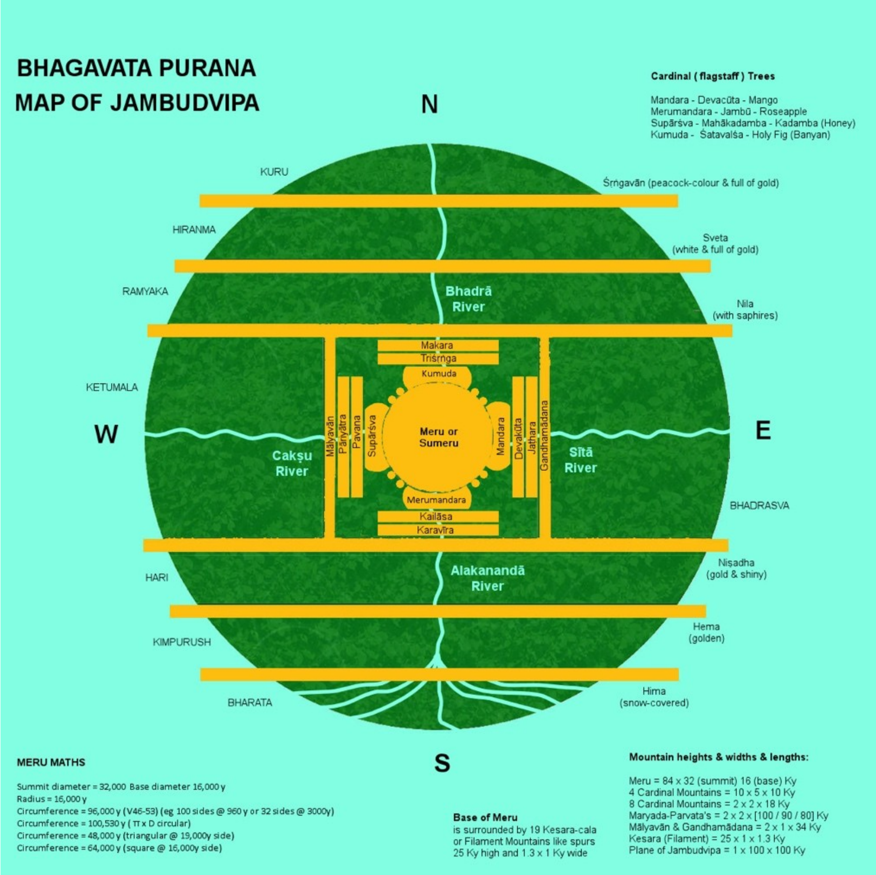
If we identify Mount Meru with the Pamir Mountains **(often called the "Roof of the World" and a plausible candidate for Meru in geographical terms),** we can map the four mythical rivers to major rivers originating from the Pamir region that flow toward the

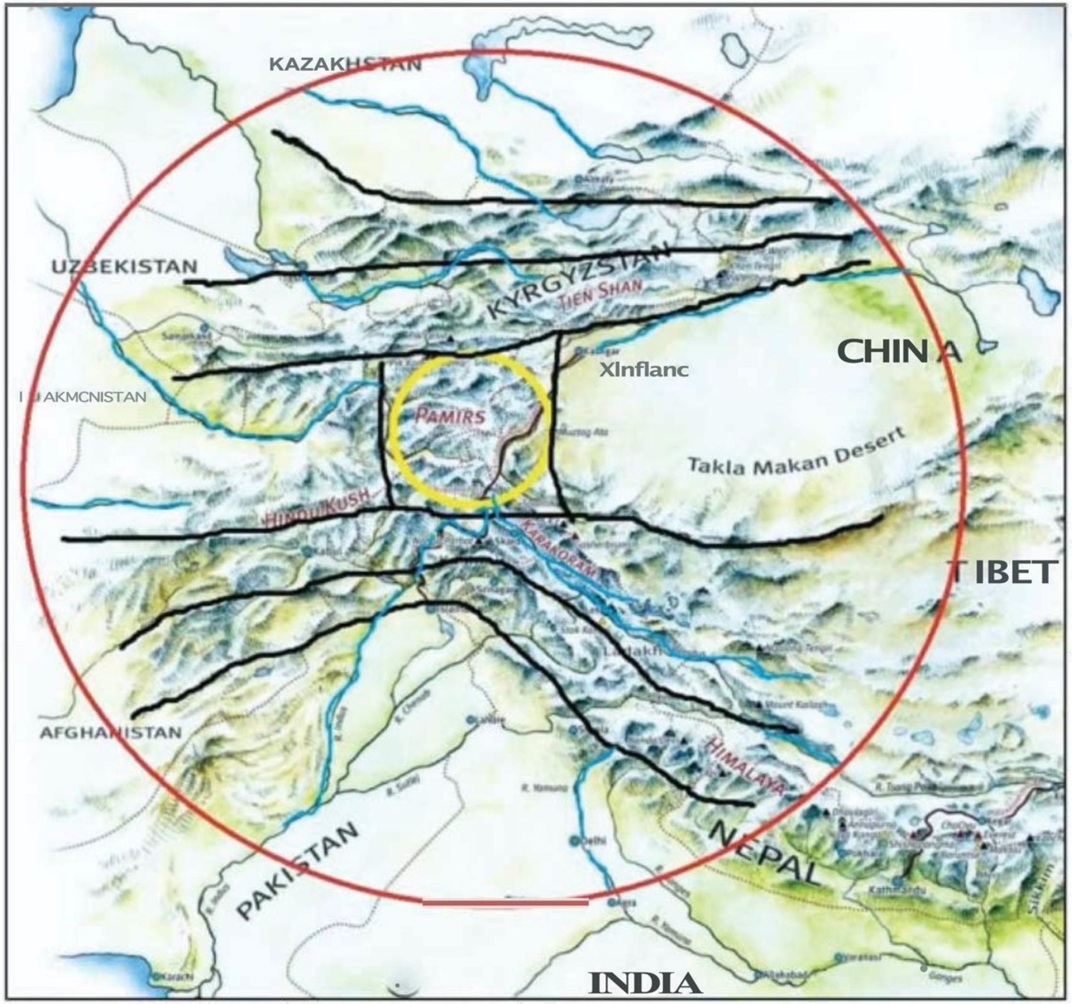
ocean in the four cardinal directions. Here's a plausible identification:

1. Southward – Alakanandā (Ganges)
   River: Indus (or a major tributary like the Sutlej/Chenab)
   Path: The Indus system originates near Mount Kailash (geologically linked to the Pamir-Tibetan plateau) and flows south into the Arabian Sea.
   Mythological Link: Alakanandā is the southern branch of the celestial Ganges, and in this context, it could represent the Indus (or a major Himalayan river flowing south).
2. Eastward – Sītā
   River: Yarkand/Tarim → (possibly linked to the Brahmaputra/Yarlung Tsangpo)
   Path: The Tarim River flows east into the Taklamakan Desert (historically a lost river, but mythically could connect to the Brahmaputra, which eventually reaches the Bay of Bengal).
   Alternative: The Yarkand River (a headwater of the Tarim) originates in the Pamirs and flows east, though it doesn't reach the ocean.
3. Westward – Cakṣu (Chakshu)
   River: Amu Darya (Oxus)
   Path: The Amu Darya originates in the Pamirs and flows west into the Aral Sea (historically connected to the Caspian).
   Mythological Link: The Oxus (Amu Darya) was known in ancient texts and fits the westward flow.
4. Northward – Bhadrā
   River: Syr Darya (Jaxartes)
   Path: Flows north from the Pamirs into the Aral Sea.
   Mythological Link: The Syr Darya was known in Sanskrit texts as the Sītā in some contexts, but since Sītā is eastward here, Bhadrā may correspond to this northern flow.

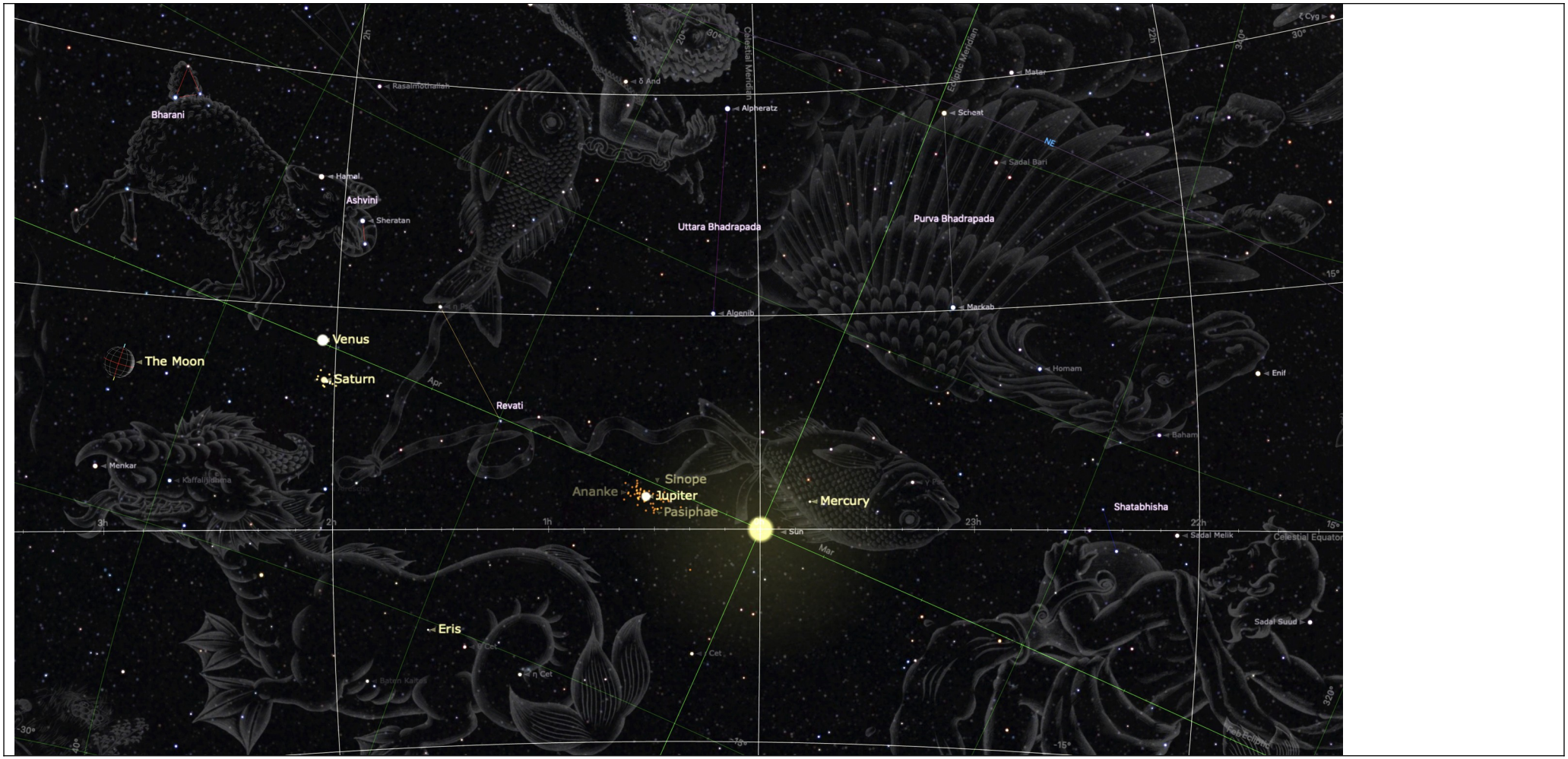

Jambudvipa
As a local map of
South Central Asia


Osh
Fergana
udzhand
Alai Mtns
Surkh-ab R.
Badakshan Mtns
Panj/Amu Darya R.
Tashkurgan R.
Panj/Amu Darya R.
Hindu Kush Mtns


BHAGAVATA PURANA
MAP OF JAMBUDVIPA
N
Cardinal (flagstaff) Trees
Mandara - Devacūta - Mango
Merumandara - Jambū - Roseapple
Supārśva - Mahākadamba - Kadamba (Honey)
Kumuda - Śatavalśa - Holy Fig (Banyan)
KURU
Śṛṅgavān (peacock-colour & full of gold)
HIRANMA
Sveta
(white & full of gold)
RAMYAKA
Bhadrā
River
Nila
(with saphires)
Makara
Triśṛṅga
Kumuda
KETUMALA
W
Mālyavān
Pāriyātra
Pavana
Supārśva
Meru or
Sumeru
Mandara
Devakūta
Jathara
Gandhamādana
E
Cakṣu
River
Sītā
River
Merumandara
Kailāsa
Karavīra
BHADRASVA
HARI
Alakanandā
River
Niṣadha
(gold & shiny)
KIMPURUSH
Hema
(golden)
BHARATA
Hima
(snow-covered)
S
MERU MATHS
Summit diameter = 32,000 Base diameter 16,000 y
Radius = 16,000 y
Circumference = 96,000 y (V46-53) (eg 100 sides @ 960 y or 32 sides @ 3000y)
Circumference = 100,530 y (π x D circular)
Circumference = 48,000 y (triangular @ 19,000y side)
Circumference = 64,000 y (square @ 16,000y side)
Base of Meru
is surrounded by 19 Kesara-cala
or Filament Mountains like spurs
25 Ky high and 1.3 x 1 Ky wide
Mountain heights & widths & lengths:
Meru = 84 x 32 (summit) 16 (base) Ky
4 Cardinal Mountains = 10 x 5 x 10 Ky
8 Cardinal Mountains = 2 x 2 x 18 Ky
Maryada-Parvata's = 2 x 2 x [100 / 90 / 80] Ky
Mālyavān & Gandhamādana = 2 x 1 x 34 Ky
Kesara (Filament) = 25 x 1 x 1.3 Ky
Plane of Jambudvipa = 1 x 100 x 100 Ky

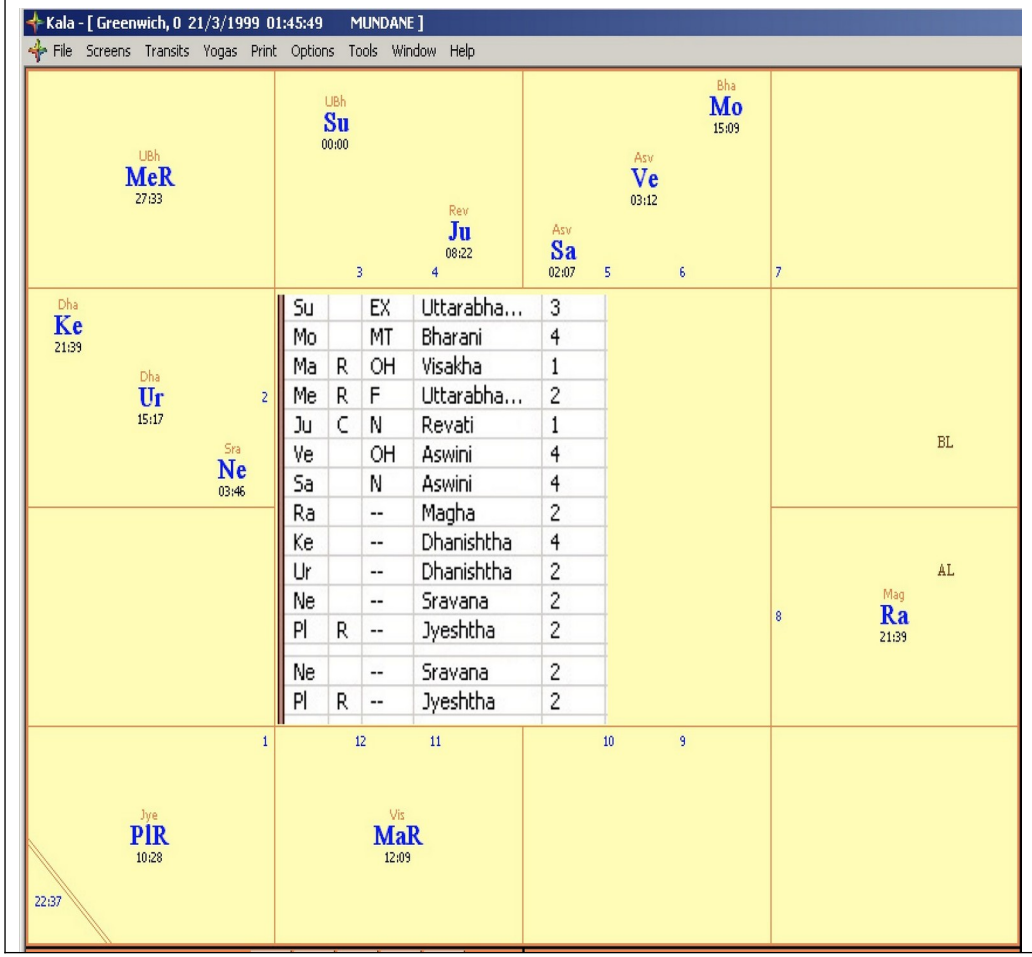

KAZAKHSTAN
UZBEKISTAN
KYRGYZSTAN
TIEN SHAN
CHINA
Xlnflanc
AKMCNISTAN
PAMIRS
Takla Makan Desert
HINDU KUSH
KARAKORAM
TIBET
Ladakh
AFGHANISTAN
HIMALAYA
NEPAL
PAKISTAN
INDIA

Below is the Sky Map # 4 for year 1999 CE at exact spring/vernal Equinox, on March 21 at 1.45 am in Greenwich, UK

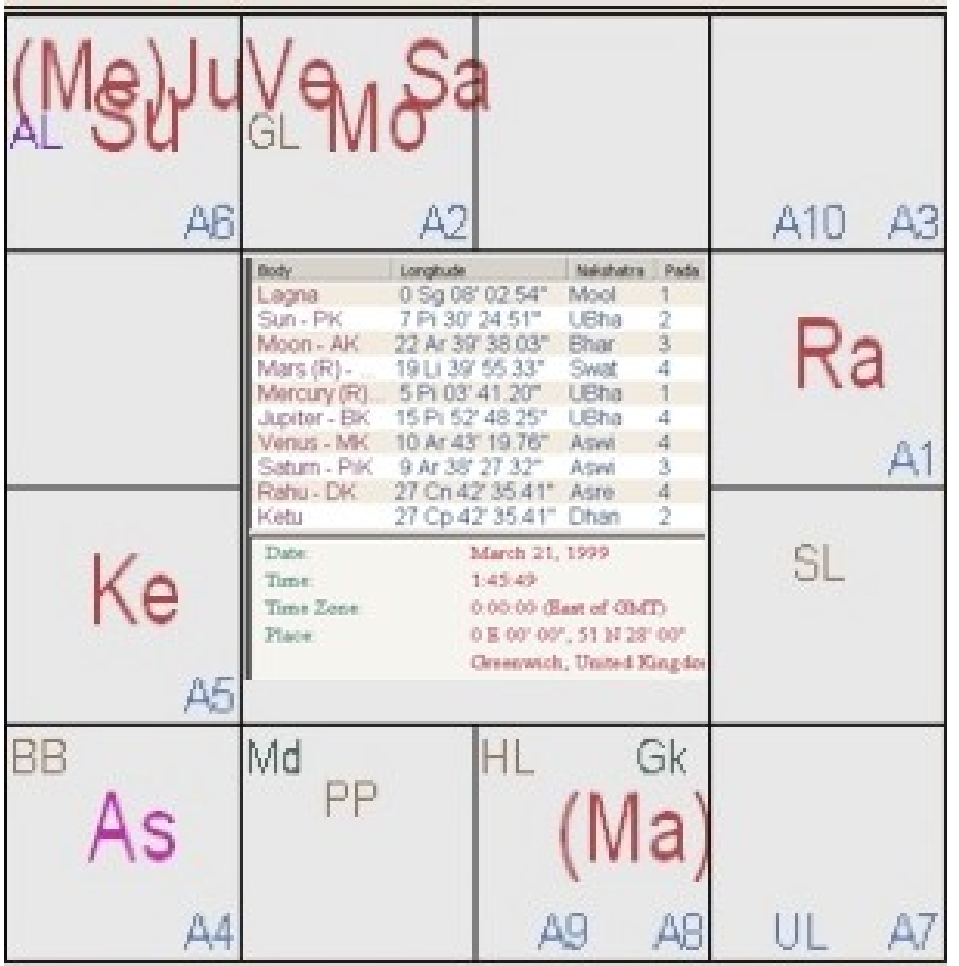


Using Kala software with vedic tropical settings (ayanamsa only	Using JHora software with sidereal settings (ayanamsa for

for Nakshatras)



Nakshatras and zodiac/planets)



Now it is time to compare the sky with astrology softwares (1999 CE at exact spring/vernal Equinox, on March 21 at

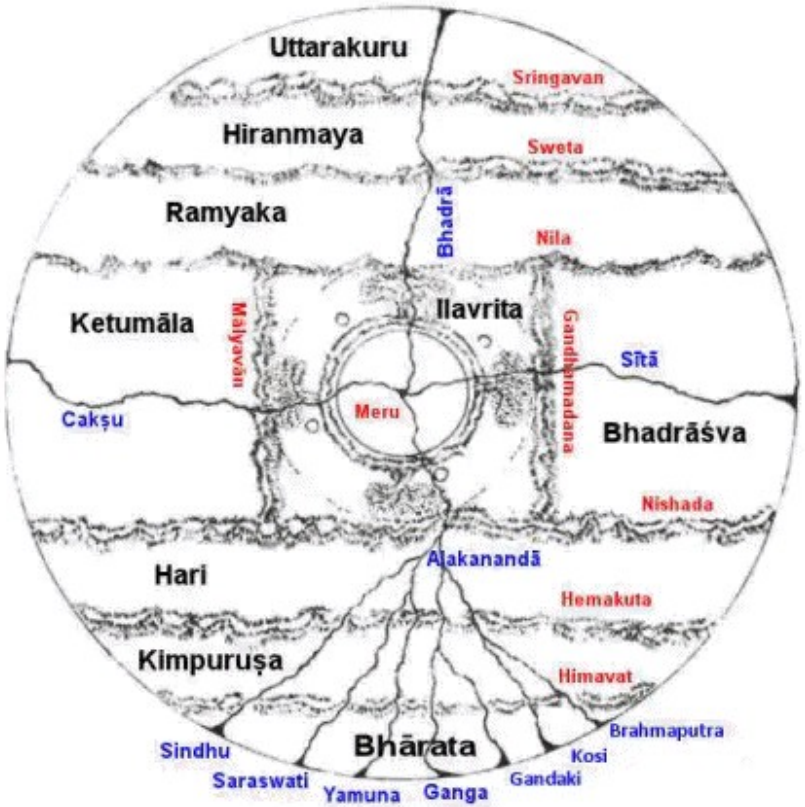
1.45 am in Greenwich, UK)
1_Vedic tropical astrology (ayanamsa apply to the stars only, with tropical zodiac for the planets)
2_”Vedic sidereal astrology” so-called; (applying ayanamsa to stars as well as the Zodiac with the planets)

Conclusion; vedic tropical settings (ayanamsa only for Nakshatras) is the only one corresponding to the reality of what we see in the sky.

Some extra informations and pictures with likely geographical correspondence;

Jambudvipa, 9 Vargas, 9 Mountains and Major Rivers	Dvipas as continents; 

JAMBŪDVĪPA



9 Varṣas, 9 Mountains & Major Rivers

names of continents in Puranas	the 7 Indian mountains in Purana